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ABSTRACT

This issue of the Interracial Books for Children Bulletin contains three major articles. The first focuses on textbook bias and presents statements presented by the Council for Interracial Books for Children (CIBC) and the National Organization for Women at a National Coalition Against Censorship Conference. The Council strongly supports the regulation of instructional materials selection to insure that educational materials reflect the reality of a pluralistic society as perceived by all groups. The second article focuses on two textbook hearings in Sacramento, California. It presents the case of Pilipino educators in California vs. textbook publishers. Here it is noted that despite the publishers' exposure to minority points of view at the hearing, they seemed unconvinced they were doing anything wrong. The third article presents a bibliography designed for classroom use to supplement the film "Roots" and to fill in its historical gaps. It focuses on readings on the Slavery and Reconstruction Periods. (Author/AM)

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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

ED143711

VOLUME 8 NUMBER 2, 1977

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Readings on Slavery and Reconstruction

Toward Unbiased Textbooks

Pilipinos vs. Textbook Publishers

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FREEDOM OF COMMUNICATION—FOR WHOM?

CIBC joined the National Organization for Women (NOW) Legal Defense and Education Fund and the Italian American Committee in presenting arguments for materials selection regulation to protect public school children from racism and sexism (CIBC and NOW) or for regulation of TV programming to prevent ethnic stereotyping (Italian American Committee). The forum took place on February 16 in New York City as part of the National Coalition Against Censorship's second annual conference. The Coalition's purpose is to guard "freedom of communication," and the conference theme was "Rights in Conflict."

The question addressed to the conference was: "Is there a line between group expression of opinion—legitimate and desirable participation in the democratic process—and undesirable pressure on a channel of communication? Whose rights are involved, and when?"

Viewpoints of some Coalition members were presented in the morning session on a panel moderated by Richard Heffner, chairperson of the Motion Picture Association's code and rating administration. The panelists were Peggy Charren, president of Action for Children's Television, Nat Hentoff, journalist and author, John J. O'Connor, television editor of *The New York Times*, and Harriet Pilpel, representing the American Civil Liberties Union. The specifics of the CIBC position were presented at the conference's afternoon session by CIBC staff member Dr. Robert Moore. His statement appears on page 4.

While seeing grave problems in regulations, most panelists acknowledged the right of children to some protection—although they seemed to find no acceptable solution. Nat Hentoff was the most adamant of the group in his opposition to any regulation whatsoever for any reason whatsoever. We regretted that neither Hentoff nor other members of the all-white panel, who so zealously defended "freedom of communication," raised what we feel are key questions:

1. Does everyone in this nation really share in "free communication" today?

2. Exactly who does enjoy it? Who does not?

3. How can freedom of communication be broadened to include those who are not rich, male or white?

The morning discussion went on for two hours without audience participation. Within that time none of the speakers referred to the covert censorship that results from the ownership of publishing, TV, radio and newspapers by one class, one sex and one race.

The CIBC shares the Coalition's legitimate concern about *overt* forms of censorship. At the same time, we maintain the position we have taken in debates with ALA's Intellectual Freedom Committee (which was very active in arranging this conference) that to oppose merely overt censorship while ignoring covert forms helps to maintain white, upper-class male control. That, in turn, results in the maintenance of racism and sexism. The CIBC holds to the view that some sort of governmental regulation is required to protect the rights of children in public schools.

In 1974, the National Organization for Women published a statement on the then-pending regulation for the federal government's Title IX legislation in which a proposal for the elimination of sex bias in educational materials was set forth. We have reprinted on page 5 the salient parts of the NOW proposal, which were presented on the organization's behalf at the Coalition conference. We agree wholeheartedly with the NOW statement and would like to see it serve as a model for the control and eventual elimination, not only of sex bias in instructional materials, but of racist content as well.

Reprints of the entire day's proceedings are available from the Coalition, 22 East 40th Street, New York, N.Y. 10016.

BRODERICK FOR PRESIDENT

An earlier issue of the *Bulletin* noted that the American Library Association's nominating committee drew up a slate offering a choice between two white males for the 1977-78 ALA presidency. We were pleased, therefore, to hear of Dorothy Broderick's petition candidacy and of the vote of support given her at ALA Midwinter by the Action Council of the Social Responsibility Round Table. We do not know about actions the two male candidates may have taken against racism and sexism in the library profession. We do know that Dorothy Broderick has a long record of activism in behalf of women and Third World people and that she played a key role in preparing and helping to obtain support for the Racism and Sexism Awareness Resolution passed by membership at last summer's centennial convention.

Statements presented by the CIBC and the National Organization for Women at a National Coalition Against Censorship Conference

TOWARD UNBIASED TEXTBOOKS

Below are the statements of Dr. Robert Moore, representing the CIBC, and the National Organization for Women that were presented on February 16, 1977, at the National Coalition Against Censorship's conference, "Rights in Conflict" (see editorial on page 3).

Statement of Dr. Robert Moore

Let me say at the outset that all of my remarks here today are based on two premises: **First,** a person's political ideology or religious philosophy represents a body of ideas that are changeable, but a person's race or sex is an unalterable condition of being.

Second, educational materials have traditionally represented the perspectives and concerns of the upper-class white males who control this society. Through a process of covert censorship, these materials have failed to represent the perspectives and concerns of racial minorities and of women.

Public schools are community institutions, responsible for the education and socialization of our young people. The skills, information, values and behaviors which young people learn in schools will determine to a large extent their ability to function effectively as responsible, socially productive citizens, and as human beings who can relate openly and honestly with others.

To the extent that racism and sexism operate in this society to oppress and exploit millions of people, education must share a large part of the responsibility.

Instructional materials have played a significant role in public education's reinforcement of racism and sexism. For example, social studies materials have been consistently found to perpetuate white chauvinism and male chauvinism. The First Amendment grants authors and publishers the right to produce such materials and grants individuals the right to choose whether to purchase and read these materials.

However, within the public school environment, the First Amendment rights of textbook authors and publishers are superceded by students' Fourteenth Amendment rights. Compulsory education laws compel young people to attend public schools, and within those schools students are frequently required to take certain courses. The Fourteenth Amendment requires the state to assure *all* students "equal protection" under those laws. Since instructional materials are purchased with *public* funds and students are *compelled* to study from them, it is the responsibility of the state to assure that those texts do not infringe on the human rights and freedom of any student.

Race, Sex Are Unchangeable

A critical aspect of freedom is human dignity. Every child is entitled to grow up and develop positive self-esteem, a strong self-image and an accurate image of the humanity of others. Every child is entitled to develop her or his human potential to the fullest extent, without being crippled or handicapped by racial or sexual restrictions, biases and stereotyping.

For women, and for members of racial minority groups, sex and race are involuntary and irrevocable conditions of being, conditions that are central aspects of their identity. The race or sex of a person is fundamentally different in character from a person's political ideology or religious philosophy—areas which represent diverse and changeable ideas or opinions and which should be freely expressed, disseminated, debated and even attacked with counter theories. But, since *race and sex are not ideas* but states of being, racism and sexism have no legitimacy as counter arguments to the unchangeable human condition of women and of racial minorities. Racism and sexism, both in theory and in *practice*, directly assault the irrevocable condition of being of racial minorities and of women, as well as denying them—individually and collectively—equal access to life, liberty and the pursuit of happiness.

CIBC Supports Regulation

The Constitution compels the state to exercise its responsibility to protect the inalienable birthright and human rights of students in public schools. Moreover, since communities pay for instructional materials with monies collected from people of all races and both sexes, the expenditure of public funds on books that ignore or disparage so many of these taxpayers denies them equal protection as well.

The Council on Interracial Books for Children strongly supports the regulation of instructional materials selection to insure that educational materials reflect the reality of this pluralistic society as *perceived by all groups*, not simply the self-serving perceptions of reality of the upper-class white male establishment which

controls the publishing and communications industries.

At the same time, we recognize that regulations—like laws—are only part of the answer. The struggles of community groups in California to implement the intent of that state's textbook code point up the critical area of enforcement. Therefore, we support the efforts of minorities and feminists to forge a process through which the perspectives of those who are most victimized by, and most sensitive to, the bias of textbooks can be instrumental in conceiving and implementing regulations.

Publishers' concerns about content are based primarily on their concerns about sales. They make as few changes as possible in the hope of selling to communities which are in the forefront of progress, while continuing to sell to the less progressive markets as well.

Students Need Protection

We make a serious error if we expect the educational publishing industry—which is increasingly controlled by multinational corporations—to be the mainline defense of free expression and equal protection under the law. A look at old—as well as new—instructional materials highlights the industry's covert censorship of many peoples' perspectives and concerns.

If the United States is committed to individual freedom, dignity and fulfillment, then the rights of all students in public schools must be protected. Since our society does not regulate the writing and publishing of materials—then regulation of the selection of those materials for public schools *is* required. Students have no choice but are compelled to study from selected materials. We must, therefore, protect the right of *all* students and the public at large to have materials used in the classroom that are accurate and that reflect the perspectives and experiences of racial minorities and of females.

Statement of the National Organization for Women

The Title IX regulation can and should provide relief for students exposed to the damaging portrayal of females now contained in almost all classroom materials. Clearly, when students are required by their schools to read sex-biased textbooks, they are suffering discrimination on the basis of sex within the meaning of Title IX.

The Preamble to the regulation attributes HEW's inaction in this area to a concern that "specific regulatory provisions in this area would raise grave constitutional problems concerning the right of free speech under the First Amendment to the Constitution."

First Amendment Has Limits

The NOW Legal Defense and Education Fund contends that the First Amendment does not create a blanket prohibition against government control of curriculum and education materials. State and local education agencies already routinely review and select curriculum content. Certainly the power exercised routinely by state and local authorities to select classroom materials is subject to Federal review under the Federal government's broad authority to place conditions on the expenditure of its own funds.

The NOW Fund has devised what we believe is a constitutional and practical method for eliminating the use of sex-biased textbooks. Our proposal is narrowly drafted, addresses itself only to public elementary and secondary school systems and utilizes those existing mechanisms for textbook review.

We have limited our proposal to public preschools and elementary and secondary school systems, since First Amendment considerations appear to have different implications when applied to private or postsecondary educational institutions.

Regulate *New* Books

In brief, we propose that the regulation require that all *new* textbooks and supplementary materials purchased by public elementary and secondary school systems be free of sex bias. If school systems continue to use existing sex-biased textbooks and materials, they would have to be accompanied by efforts to overcome the effects of those biases. The provision would:

- cover any textbooks and supplementary materials which are already approved and selected by state and local officials centrally.
- require that, 60 days from the effective date of the regulation, state and local education agencies approve, adopt and purchase only those *new* textbooks and supplementary materials which are free of sex bias.
- provide that state and local agencies may continue to use sex-biased materials they already have, if they are accompanied by a "remedial action program" designed to counteract the adverse effects of sex bias in those materials.

The remedial action program would include activities available to all students using sex-biased textbooks, such as special units on sex bias in materials, supplementary materials and so on. It would also encompass activities designed to help teachers or other educational personnel in counteracting the sex bias in textbooks—inservice manuals, etc. These activities would be carried out pursuant to a remedial action plan to be written and made public within 90 days of the effective date of the regulation.

- require HEW to develop and promulgate guidelines enabling state and local officials to evaluate textbooks and supplementary materials for sex bias.
- require the designation of a compliance committee to assure compliance with this section and to adopt, if necessary, interim guidelines for the evaluation of textbooks for sex bias until Federal guidelines are available.

Update: In 1975, the then Secretary of Health, Education and Welfare Caspar Weinberger declared that Title IX would not cover sex bias in textbooks. However, he pledged that the Office of Education would assist communities that wanted to eliminate biased textbooks from their classrooms. Subsequently, Congress passed the Women's Educational Equity Act creating a program, administered by Joan Duval of the Office of Education, for dispensing $7 million in grants and contracts to improve the situation of girls and women in education. On December 6, 1976, NOW joined 21 organizations in a statement to Ms. Duval enumerating their concerns and offering recommendations regarding implementation of the WEEA program. Calling on WEEA to "encourage projects aimed at creating incentives for change" and to "address new priorities," the statement urged that elimination of sex bias in textbooks be placed high on the list of priorities in the spirit of Mr. Weinberger's promise—which has yet to be fulfilled.

Asian American educators in California slug it out with publishers over textbook treatment of their history

Pilipino Educators vs. Textbook Publishers in California

By Connie Young Yu

The following accounts of two textbook hearings in Sacramento, California, were written by West Coast *Bulletin* representative Connie Young Yu, author of the article "California Textbook Guidelines" which appeared in the *Bulletin*'s special Asian American issue, Vol. 7, Nos. 2 and 3, 1976.

Round I

Publishers, State Board of Education officials and Legal Compliance Committee members received a much needed crash course on Pilipino history at the February 8 hearings on textbooks in Sacramento. Members of the Pilipino Far West Task Force on Education, protesting two textbooks containing demeaning and inaccurate inclusions on the Philippines, presented a well-directed analysis of the events surrounding the Spanish-American War and U.S. takeover of the Philippines.

"This is the first time we've had so many people in this room," commented a worried official as more than 25 Pilipino and other Third World people crammed into the small hearing room in support of Far West's action against textbook racism.

"As a significant minority concentrated especially in California and increasing by 30,000 more each year, we demand fair and equal treatment in textbooks used in the education system today," stated Teresita Bautisista when Silver Burdett's representative attempted to appeal the rejection of his publisher's book, *Let Freedom Ring*.

The first point in contention was the description of the battle of Manila Bay, 1898. The following statement was under the text subheading "A Splendid Little War": "The easy American victory amazed Europeans. Americans went wild when they learned how the battle had been won, only five days after war had begun."

Ms. Bautisista argued: "This passage omits any mention of the Pilipino Revolutionary Army which greatly affected the outcome of the battle. The Pilipino Revolutionary Army, which had been at war with Spain for two years, had so successfully weakened Spanish forces that by the time of Dewey's arrival, the Spanish could offer little resistance. Without mention of this fact, the reader is given the impression that Pilipinos did not take an active role in defending the Philippines and that therefore the U.S. had to step in. We find this omission of facts to be demeaning and in violation of the educational code. . . ."

Other points made by the Task Force for the rejection of *Let Freedom Ring* concerned the book's portrayal of the U.S. as benevolent protector of the Philippines and the Pilipinos as helpless natives.

The case against this book was strengthened by the fact that the book was considered in non-compliance for its racist comments on Native Americans and Chinese by Dr. Albert Tee in southern California. The publisher's defense was weak, and the book was again overwhelmingly rejected by the appeals panel.

The next book, Allyn & Bacon's *American Adventure, Vol. 2*, reviewed by a different panel, was a harder fight because it was deemed in compliance. No Pilipinos were on that review panel or on any that I have contact with.

Well-Prepared Challenge

For a couple of months the Far West Task Force had been preparing for its opposition to *American Adventure*, knowing it had an uphill battle because a panel already passed it. Only through persistence were they able to make their public appeal, an unusual situation about which the State Education Department was hardly enthusiastic. Although public in theory, hearings have in practice been almost private sessions, with many concerned educational groups and citizens' organizations totally ignorant as to what goes on, when and where.

Jessica Ordona, presenting the argument with Cynthia Bonta, stated that *American Adventure*, like the previous book discussed, contained "demeaning and patronizing depictions" in the chapter on the Spanish-American War and the U.S. acquisi-

tion of the Philippines. Pilipinos were portrayed as weak, incapable of self-government and ever grateful for U.S. intervention. Ms. Ordona objected to the glossing over of the Philippine-American war which caused intense suffering to Pilipinos, and in which they courageously resisted foreign domination.

Illustrations accompanying textbook discussion of Pilipino history often feature scenes that are somewhat lurid and propagandistic of the Battle of Manila Bay. The illustration above, from The Impact of Our Past *(American Heritage, 1972) shows Admiral George Dewey, "the hero of the Battle of Manila Bay" in the upper right-hand corner.*

Publisher Is Defensive

Cynthia Bonta summarized the group's objections to the book (which can be applied to many other texts as well):

1. Oversimplification by omission of facts leading to a distorted and inaccurate historical reportage of the Philippines during the Spanish-American War;
2. Erroneous representation of facts in not recognizing the national sovereignty of the Philippines;
3. Distortion of facts, so that the truth about the Philippine-American war is reduced to a "rebellion";
4. Covering up U.S. invasion of the Philippines for economic motives with the guise of benevolence and protectorship; and
5. Chauvinism and racism toward Pilipinos in depicting them as somehow inherently incapable of self-government.[1]

The Allyn & Bacon representative was defensive and combative. He accused the group of being opinionated and editorializing on "the facts" and asked critics why we didn't point out the good things the book has done in minority representation. When he declared, "We're writing about American history, not foreign affairs," Jessica Ordona insisted, "U.S. intervention *is* American history!"

I pointed out to the publisher this atrocious passage on Chinese in *American Adventure:* "It was said that many Chinese intended to earn as much money as they could in this country. They would then return to China, since they had no interest in becoming Americans. Even their dead were returned to China to be buried. The Chinese kept to themselves."

The publisher replied, "That's exactly the kind of thing I mean when you draw conclusions and inject your opinions when we try to present a factual picture on minorities."

At this point, I lost all the cool I had tried to maintain as a panelist and fairly shouted, "*Opinion* is the statement that the Chinese didn't want to become citizens, and *fact* is that Chinese were not allowed to become naturalized until 1943!"

Textbook Rejected

The debate that took place at the hearings on those books challenged by the Pilipinos was a revealing one. It showed that the publishers, as well as certain members of the State Department of Education, remain insensitive and essentially ignorant of Asian American history and concerns.

Pat Henry, the State's coordinator for the hearings, made the comment during the arguments that perhaps we Asians were the ones out of step in this process. "How does [the text treatment of] the Philippines have adverse reflection on Pilipinos?" he asked at one point. Answered a Black woman on the panel: "It makes the Pilipinos look like people who gave their country away."

The appeals panel vote against *American Adventure, Vol. 2* was unanimous. Pilipinos in the audience, most of them standing because of the shortage of chairs, looked relieved. One could sense an inspired feeling of pride among them when the courageous and eloquent voices of the Pilipino women were raised in defense of their history and people.

The Allyn & Bacon representative, obviously disgusted with the outcome which may cost his publishing company a goodly sum, was anxious to know when he could appeal to the next level, the State Board of Education.

The Pilipinos clearly won this round. In presenting their own history and opposing established prejudices, they furthered their right of cultural self-determination.

Round II

Publishers made their appeals before the California State Board of Education on February 27. Three (all whites) of the five-member Policies and Programs Committee of the Board were present. Although the hearing was open to the public, the announced rule was that no person would be allowed to speak unless questioned by a member of the Board. However, because of the unfamiliarity of the Board with the education code,

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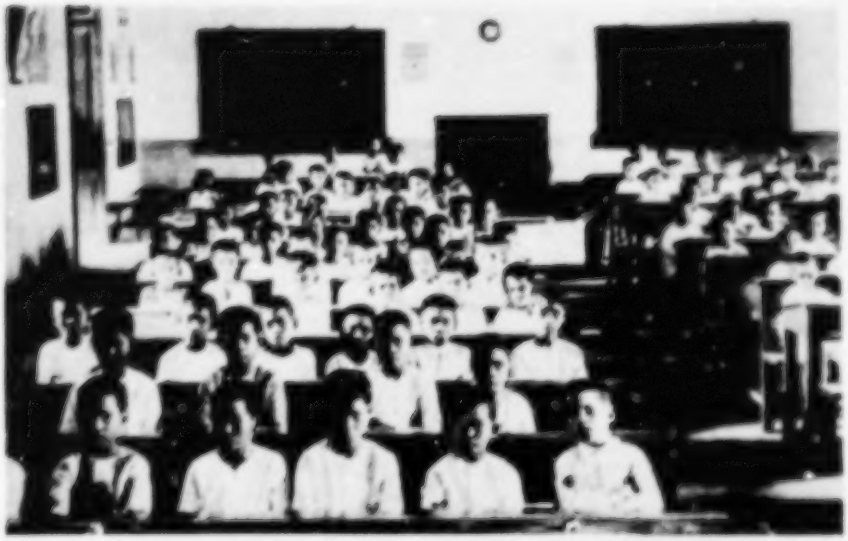
[1] Prominent historians such as Henry Steele Commager and Allan Nevins have provided much of the basis for such textbook distortions. Writing in an adult history, *The Pocket History of the United States* (Pocket Books, 1976), they state: "It [America] consciously became one of the tutors of backward peoples. . . . With races [sic] like the Igorot and Moros Americans took up the training of what Kipling called 'new-taught, sullen peoples, half-devil and half-child.'"



This illustration from The American Experience *(Addison Wesley, 1975) is captioned: "These Spanish-speaking children were taught English as part of the education program designed to prepare Filipinos for eventual independence and self government. . . ."*

with minority history and with the whole adoption process, members of the audience seized many opportunities to raise issues regarding the texts being appealed.

Revisions Discussed

Members of the Pilipino Task Force continued their challenge of Allyn & Bacon's *American Adventure* and Silver Burdett's *Let Freedom Ring*. In the case of the first book, the committee went over each point cited in violation. The chairperson kept insisting that opinions and historical documentation may differ and how was he to know whether or not the Pilipinos' arguments were more valid than the publisher's? But one woman on the Board was wary of the publisher's one-sided depiction of the Philippine-American war. Due to the forceful arguments presented by the Pilipinos, the committee finally conceded that *American Adventure* needed some changes.

To save the text for use in California's classrooms, the publisher's representative expressed a willingness to make some changes. Much discussion then focused on changing the wording of certain passages—which prompted one member of the Pilipino group to comment, "This is just bandaiding everything."

In the end, the book was adopted on the condition that all citations named by the committee be changed—although the publisher's representative expressed uncertainty as to whether his company would agree to make the changes demanded. Essentially, the book as it stands is rejected.

Silver Burdett's *Let Freedom Ring*, twice rejected by previous panels, had violations of the code on Chinese Americans as well as in the Philippines chapter. The book comments: "Chinese immigrants worked hard and they succeeded. . . . That is one reason Chinese workers were excluded after 1882." Success? "How," I asked, "could the Chinese be considered successful when at that time they were excluded from being citizens, from every labor union, from owning land. . . ."

"We meant to be complimentary," replied Silver Burdett's editor of social studies. "We're accused of being negative. . . . We wanted to sound positive."

The members of the Board, in this instance, had no sympathy for the publishers. They felt the inclusion was discriminatory and that "success" as an excuse for racism is used too often against minorities.

The book also reflected ignorance of Chinese achievements in its statement that "The Chinese did most of the pick and shovel work on the Union Pacific. . . ." "The Chinese didn't work on the Union Pacific," I said. "They built the western portion of the Transcontinental, the Central Pacific."

"Pick and shovel work," the chairperson commented, "doesn't sound right. They must have handled explosives. . . . *Construction work* would be a better way of putting it."

Let Freedom Ring was adopted on the same conditions as those applying to *American Adventure*—Shape it up, or it's out.

At the end of the proceedings, Jessica Ordona, a spokesperson for the Task Force, chided the Office of Education for being inadequately responsive to community concerns and expressed dismay that the publishers' "ideas for revisions" were granted. "The books will still not reflect the experiences of women, minorities and working-class people," she concluded. "Rejection of these books would have been better than quibbling over words." The publishers showed their annoyance at the adoption process, insisting that their texts at least tried to include minorities. They felt that the Pilipinos wanted "too much" and that if they included "everybody" their history books would be encyclopedic in length.

What is most unfortunate is that despite their exposure to minority points of view at the textbook hearings (or perhaps because of it), the publishers seemed unconvinced that they were doing anything wrong. "You people picked on us!" Silver Burdett's editor bitterly accused the Pilipino group afterwards. "We tried to include your history and you say it's wrong, while books that don't even deal with it get off free."

"We'll be citing those other books, too, for omission," answered a member of our group. "There's really a right way, a correct approach in presenting history."

"I don't think there's one correct way," answered the editor adamantly.

But obviously he does. □

ABOUT THE AUTHOR

CONNIE YOUNG YU is a writer on Asian American history and culture and a member of the California Board of Education's committee to evaluate textbooks. She is also a member of a collective which produces "Dupont Guy," a San Francisco radio program on the Chinese American community.

Part Two of a CIBC bibliography designed for classroom use to supplement the "Roots" film and fill in its historical gaps

BEYOND "ROOTS": Readings on the Slavery and Reconstruction Periods

By Beryle Banfield

The last two *Bulletin* issues (Vol. 7, No. 8 and Vol. 8, No. 1) carried critiques of ABC's "Roots" telecast. Volume 8, No. 1 also included Part One of a bibliography of teacher and student resources focusing on West Africa for use in response to the interest in the African and African American experience generated by the TV series.

"Roots" has given rise to many questions concerning certain aspects of the Black experience in the U.S. Among these is the question of active slave resistance and the ways in which Black and white worked for the abolition of slavery, which the film fails to depict. Moreover, while the film presents striking evidence of the brutality of individual slave owners, slavery as a system or institution of oppression is not at all dealt with. Nor is the rich culture developed by African Americans more than hinted at.

Part Two of our bibliography is offered below. Highly selective, it is designed to counteract any misconceptions the film might have created and focuses on materials that deal almost exclusively with the slavery and Reconstruction periods. An effort has been made to list those materials which stress the African American perspective, which are historically accurate and readable and which can most readily be used by teachers.

TEACHER RESOURCES

*These materials may also be used by high school students.

***American Negro Slave Revolts,** Herbert Aptheker, International Publishers, New York, 1969, $3.75. A landmark volume that represents the first attempt to document the efforts of slaves to secure their own liberation through rebellion. Refutes earlier opinions that slave rebellions, such as those led by Nat Turner and Denmark Vesey, were isolated phenomena.

***And Why Not Every Man,** edited by Herbert Aptheker, International Publishers, New York, 1970, $1.50. A documentary history which uses contemporary letters, poems, newspaper accounts and petitions to portray the struggle of free Blacks, slaves and anti-slavery whites against the institution of slavery. Emphasis is placed on militant Black protest.

***Black Abolitionists,** Benjamin Quarles, Oxford University Press, New York, 1969, $3.50. An extremely readable account of the efforts of African Americans to fight slavery through abolition societies, underground railroads and political action. Contains much useful information on self-improvement and self-help activities. Dr. Quarles, an eminent African American scholar, makes the point that the white southern image of the Black as "contented slave and impassive Black," demanded that evidence of Black abolitionist activity be suppressed.

The Black American: A Brief Documentary History, Leslie H. Fishel, Jr. and Benjamin Quarles, Scott, New York, 1970, $6.95. Compilation of well-selected documents which deal with all aspects of the Black experience from earliest times to the present.

Black Families in White America, Andrew Billingsley, Prentice-Hall, Englewood Cliffs, New Jersey, 1968, $7.95, $2.95 paper. Excellent examination of the African American family, its historical background, the roles played by male and female members and the racial forces that have shaped its development. An effective answer to the theses of Glazer and Moynihan.

Black Power U.S.A.: The Human Side of Reconstruction, 1867-1877, Lerone Bennett, Jr., Johnson Publishing Co., Chicago, 1967, $6.95. Extremely readable account of Black achievement during the period of Reconstruction.

Book of American Negro Spirituals, James Weldon Johnson and Rosamond Johnson, Viking, New York, 1940 (out of print). Words and music of 120 spirituals, including some rare versions of familiar songs. The extremely important introduction discusses at length the development of African American spirituals.

Book of Negro Folklore, edited by Langston Hughes and Arna Bontemps, Dodd, Mead, New York, 1958, $8., $3.45 paper. Comprehensive collection of all forms of African American folklore. Sterling Brown's important introduction to the section on spirituals discusses their role as freedom songs.

From Slavery to Freedom: A History of American Negroes (4th ed.), John Hope Franklin, Knopf, New York, 1974, $13.95, $6.95 paper. The most detailed one-volume history available on African Americans. African beginnings are included. Good basic book.

Lay My Burden Down: A Folk History of Slavery, edited by Benjamin A. Botkin, University of Chicago Press, Chicago, 1945, $10., $2.95 paper. The slavery experience recalled

The above illustration, from William Loren Katz's Eyewitness: The Negro in American History *(see bibliography) shows slave catchers being routed by a "Negro Vigilance Committee."*

by former slaves in their own words.

The Music of Black Americans—A History, Eileen Southern, Norton, New York, 1971, $12.50. Excellent discussion of the origins of African American music and its influence.

The Peculiar Institution, Kenneth M. Stampp, Knopf, New York, 1956, $10.; Random, New York, 1964, $1.95. Basic work for anyone wishing to understand the impact of the slavery experience upon the African American. The author describes conditions that led to the establishment of slavery, life under slavery, the effects of the treatment of slaves and the implications for modern times.

***A Pictorial History of the Negro in America**, Langston Hughes and Milton Meltzer, Crown, New York, 1956 (out of print). Profusely illustrated with contemporary prints, posters and drawings.

Pioneers in Protest, Lerone Bennett, Jr., Johnson Publishing Co., Chicago, 1968, $5.95. Biographies of Black and white freedom fighters written in a dramatic, highly readable style. Crispus Attucks, David Walker, Henry Highland Garnet, Charles Sumner, Thaddeus Stevens and William Lloyd Garrison are among those included.

Readings in Black American Music, edited by Eileen Southern, W.W. Norton, New York, 1972, $15., $4.95 paper. A companion volume to the author's *The Music of Black Americans: A History*. Traces the development of Black music from Africa to modern times through the use of contemporary accounts. Contains important materials on slave festivals and the development of plantation music. Transcriptions of melodies from African peoples, such as the Asanti and Fante, are also included. The excerpts from advertisements of runaway slaves which detail their musical skills are especially interesting.

Reconstruction After the Civil War, John Hope Franklin, University of Chicago Press, Chicago, 1962, $9.50. $1.95 paper. A scholarly evaluation of the period by a noted historian who provides an objective assessment of the achievements of the Reconstruction governments. Contains lists of important dates from December 8, 1863, when President Lincoln issued his Proclamation of Amnesty and Reconstruction, to April 10, 1877, when federal troops were withdrawn from South Carolina. Good supplementary reading list supplied.

The Shaping of Black America, Lerone Bennett, Jr., Johnson Publishing Co., Chicago, 1975, $15.95. This is a handsomely produced, beautifully written developmental history of African Americans. A unique feature of the volume is that it also deals with whites who were in a condition of semi-slavery and with the relationships between Native Americans and Blacks. Author also explains ways in which physical differences were used to develop racist attitudes and practices.

The Strengths of Black Families, Robert B. Hill, Emerson Hall Publishers, New York, 1972, $5.95, $2.95 paper. A landmark research study by the National Urban League, which effectively achieves its goal of stripping away the myths and stereotypes concerning the "weakness of Black families." A must for any teacher who wants to build upon the strengths of Black students.

"Teaching Black Studies for Social Change," James A. Banks, in **Teaching Ethnic Studies: Concepts and Strategies**, edited by James A. Banks, National Council for the Social Studies, Washington, D.C., 1973 (43rd Yearbook), $9., $7.20 paper. Presents a most effective conceptual model for incorporating African American studies into the standard U.S. history curriculum. Among the issues explored are conflict, racism, power and self-concepts. Highly recommended.

STUDENTS

The Autobiography of Miss Jane Pittman, Ernest J. Gaines, Dial, New York, 1971, $7.95; Bantam, New York, 1972, $1.50. Provides excellent opportunities for examining the Black experience over a hundred year period. May be used for comparison with "Roots" in terms of the way individuals reacted to similar situations, such as the slavery experience and social, legal and economic oppression. Young adults.

The Black B C's, Lucille Clifton, Dutton, New York, 1970, $4.50. A prose and poetry celebration of the Black impact upon U.S. life. Ages 8-12.

Chronicles of Black Protest, edited by Bradford Chambers, Parents', New York, 1968 (out of print); NAL, New York, 1969, $.95. A compilation of documents which illustrate all aspects of Black struggle from earliest times until the present. Fine commentary prefaces each selection. Ages 12-14.

Dry Victories, June Jordan, Holt, New York, 1972 (out of print); Avon, New York, 1975, $1.25. An examination of the hopes and failures of the Reconstruction and Civil Rights eras. Black English is used beautifully throughout. Young adults.

Eyewitness: The Negro in American History (rev. ed.), William Loren Katz, Pitman, Belmont, Cal., 1974, $9.28, $7 paper. A documentary history that makes extensive use of contemporary sources. Contains

many selections not available in other volumes. The section dealing with the reaction of slaves to slavery is especially strong. Young adults.

The Freedom Ship of Robert Smalls, Louise Meriwether, Prentice-Hall, Englewood Cliffs, New Jersey, 1971, $5.95. Story of the daring escape of slaves to the Union side during the Civil War. It was led by Robert Smalls who later became a Congressman during the Reconstruction period. Ages 8-12.

Great Gittin' Up Morning, John Oliver Killens, Doubleday, New York, 1972 (out of print). The life of Denmark Vesey and the events that shaped him into the leader of a rebellion. Young adults.

Hard Trials on My Way, Slavery and the Struggle Against It, 1800-1860, John Anthony Scott, Knopf, New York, 1974, $4.95. A penetrating examination of the institution of slavery and the struggle of African Americans and their white allies to overthrow it. Drawing on contemporary sources, the author probes the meaning of slavery as defined by the actual experiences of Black people. The point is emphatically made that the struggle against slavery was initiated by Black people themselves. Young adults.

Harriet Tubman: Conductor on the Underground Railroad, Ann Petry, Crowell, New York, 1955, $5.50. Excellent biography of this freedom fighter. The author has drawn on contemporary sources to highlight the background against which Harriet Tubman's underground activities took place. Students may want to examine the strategies developed by slaves to secure their own liberation and to consider why these strategies were not employed by individuals in "Roots." Ages 12-up.

How I Wrote Jubilee, Margaret Walker, Third World, Chicago, 1972, $1. An absorbing account which underscores the author's determination to celebrate her family's history. Readers might be interested in comparing this with Alex Haley's account of how he wrote *Roots*. Young adults.

I, Charlotte Forten, Black and Free, Polly Longsworth, Crowell, New York, 1970, $6.95. Simplified account of the *Journal of Charlotte Forten*, stressing her experiences as a teacher in the South during the Civil War. Ages 8-12.

Jubilee, Margaret Walker, Houghton Mifflin, Boston, 1966, $6.95; Bantam, New York, 1975, $1.50. The author has drawn on the rich oral traditions of her family to recreate their story covering the period before, during and after the Civil War. This is another book which students might compare with "Roots" in terms of the impact of the slavery experience, the reactions of the individuals concerned and the way in which the continuity of the family was maintained. Young adults.

Life and Times of Frederick Douglass: The Complete Autobiography, Frederick Douglass, Macmillan (Collier), New York, 1962, $2.45. This autobiography, which has become a classic in American literature, is highly recommended for its perceptive comments on the institution of slavery and the various stratagems employed by slaveholders to force slaves to accommodate to the system. Readers will find the account of Douglass' victory over the vicious slave breaker especially thrilling. This episode with the notorious "slave breaker" should provide an exciting basis for comparison with the transformation of Kunta Kinte into Toby. Young adults.

The Life and Times of Frederick Douglass, Frederick Douglass, edited by Barbara Ritchie, Crowell, New York, 1966, $6.95. An abridged version of Douglass' autobiography (see above) that paints a revealing picture of the degradation of slavery and the continuing struggle for full equality after emancipation. Ages 10-14.

The Mind and Heart of Frederick Douglass: Excerpts from the Speeches of the Great Negro Orator, Frederick Douglass, edited by Barbara Ritchie, Crowell, New York, 1968, $4.95. Excerpts from speeches Douglass made between 1841 and 1886. Ages 8-12.

Proud Shoes: The Story of an American Family, Pauli Murray, Harper, New York, 1956 (reprinted 1975), $15. A prominent civil rights activist traces her family history from slavery times, noting the impact of racism and the family's heroic resistance to it. Young adults.

Runaway Slave: The Story of Harriet Tubman, Ann McGovern, School Book Service (Four Winds Press), New York, 1965, $4.95. Fine introduction to Harriet Tubman for very young readers. Ages 6-8.

Terrapin's Pot of Sense, Harold Courlander, Holt, Rinehart & Winston, New York, 1957 (out of print). A collection of African American folk tales. Includes several "Brer Rabbit" stories which might be used effectively with the West African Anansi stories to illustrate the shift in focus of similar tales when used by the slaves as a political instrument. Ages 10-14.

Biographies of Harriet Tubman are listed in this bibliography (illustration from Eyewitness).

To Be a Slave, edited by Julius Lester, Dial, New York, 1968, $5.95; Dell, New York, 1970, $.95. Moving presentation of the reactions of slaves to the slavery experience. The narratives are woven together by perceptive commentary. Effective illustrations by Tom Feelings. All ages.

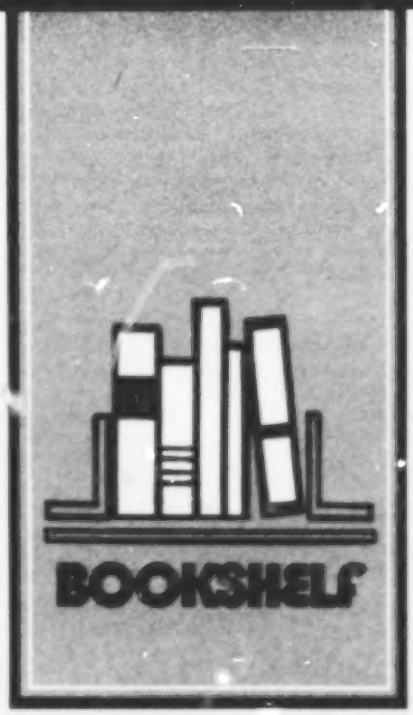
The Trouble They Seen: Black People Tell the Story of Reconstruction, edited by Dorothy Sterling, Doubleday, New York, 1976, $7.95. The story of Reconstruction as perceived by Blacks drawn from their testimonies, speeches, letters and other documents. A well-researched volume. Young adults.

Two Tickets to Freedom: The True Story of William and Ellen Craft, Fugitive Slaves, Florence B. Freedman, Simon & Schuster, New York, 1971, $5.95. A reconstruction, based on contemporary sources, of the amazing escape of a slave couple. Young adults.

When the Rattlesnake Sounds, Alice Childress. Coward, McCann & Geoghegan, New York, 1975, $5.95. A dramatization of a period in Harriet Tubman's life when she took employment in the North in order to raise funds to finance the Underground Railroad. Young adults.

ABOUT THE AUTHOR

DR. BERYLE BANFIELD, president of the CIBC, is a specialist in introducing the study of African and African American history into school curricula.



In the *BOOKSHELF, a regular Bulletin* department, all books that relate to minority themes are evaluated by members of the minority group depicted.—Editors.

Taken by the Indians

by Alice Dickinson,
illustrated with photographs.
Franklin Watts, 1976,
$5.90, 131 pages, grades 7-up

Taken by the Indians describes the different experiences of three men and three women taken as prisoners of war in conflicts between various Native American nations and the United States. Covering a time span between 1676 and 1864, the book uses excerpts from the captives' accounts to tell their stories.

Contrary to what the sensational title would lead one to believe, the book's introduction does in a way warn the reader that the narratives are rife with the prejudices and misconceptions of the time in which they were written. Native Americans were considered "the enemy," and their negative attributes were exaggerated accordingly. However, the book does not point out that aspects of these narratives were most likely blown up and embellished to suit the teller's ego, imagination or circumstances at the time of recollection. For example, one of the persons quoted, the book reports, became the subject of a best seller—*The Adventures and Sufferings of John R. Jewitt*—and played himself in a play based on his story. Another, Fanny Kelly, received a $5,000 award from Congress "for losses sustained at the hands of the Indians."

Though the book deals with prisoners of war taken by Native Americans, the causes of the wars are not dealt with. The Native Americans are not credited with, or even acknowledged as being, defenders of their homeland; they are almost invariably portrayed as kidnappers. In a strange turnabout, Native American warriors are presented as invaders of the Holy Frontier Home.

The prejudices of those captured are so pronounced and real that the book's wishy-washy introductory admonition not to take it all that seriously has little impact.

The book's information is derived from primary sources and, for that reason, may be helpful to readers who already know why the involved sides were warring. But it should not be used as an introductory text and if used at all, should be presented along with supplementary material. [Diane M. Burns]

Just the Beginning

by Betty Miles.
Knopf, 1976,
$5.95, 143 pages, grades 5-9

The author obviously set out to write an anti-elitist, anti-materialist, anti-sexist and anti-racist book. But her own elitism muddled the messages.

Thirteen-year-old Cathy's adolescent travails are compounded when her mother goes to work as a "cleaning lady." This is necessary because although Father is a loving, supportive, hardworking candy-store owner, he doesn't earn much money. The trouble is that Cathy's family lives in rich-white-suburbia where many of Cathy's friends' families *have* "cleaning ladies." Cathy's sister is smart, beautiful, considerate and her high school's valedictorian. Predictably, she wins a full scholarship to Yale and keeps her talented photographer boyfriend. Mom—though her typing is not good enough to earn her an office job—is super-nice and kind, willing to brave the indignities of cleaning other families' homes to earn extra money for her beloved children.

Like her extraordinary family, Cathy comes through with flying colors. She tells friends and teachers about Mom's low-status job and deals with their mixed reactions. All this involves no suspense for the reader because the counter-foils to our super-nice family are clearly not winners. There is critical, bigoted Aunt Rose who talks about "them"—meaning Blacks whom she says can't be trusted "to give you an honest hour's work for an hour's fair pay." There are two wealthy, pampered suburban wives who are mean to their children or Scrooge-like to their maids. And there is one nasty schoolmate who slows up the story by dying of an accidental gunshot wound.

On the side of the righteous, the author *mentions* (but only mentions) another cleaning woman—presumably Black—who has an idea for organizing a cleaning women's cooperative to achieve better pay and working conditions. However, readers never meet Mrs. Johnson, even though Mom helps implement her idea. Readers do meet a nice, white mother who makes precious, artistic jewelry at home, a young couple who are very nice to their cleaning woman and their babysitter (Mom and Cathy). Is this couple ordinary working people? No such bores here! He's a successful writer and she's a psychotherapist.

The story is full of contradictions. While the book offers feminist and egalitarian messages in a pleasantly humorous vein through insightful dialog, the ending offers young readers a glowing picture of Cathy who is "Just Beginning" to grow pretty and to start down the road to a suitable—clearly professional—road to success.

Betty Miles wrote an excellent photo essay called *Around and Around Love*, which depicted real people of *all* classes and colors (see Vol. 7, No. 5). It's too bad that she has now produced a superficial and thoroughly middle-class book. An honest examination of the impact of status—

and non-status—parental occupations on children of both working and middle-class families could be an important supplement to the narrow class concerns which dominate the pages of children's literature today. [Lyla Hoffman]

Looking at Nigeria

by Colin Latcham.
Black/Lippincott, 1976,
$5.95, 62 pages, grades 5-7

Looking at Nigeria can be useful in the classroom as a perfect example of distortion by selective vision, stereotyping, racist omission and racist language.

Cut of his Anglo-Saxon perspective, the author tells how Nigeria "was granted to the British," how "Britain and Denmark set out to end the slave trade on the coast" and how "the chiefs were allowed to stay in office as long as they ruled fairly. The British officers, known as Residents, acted as their advisors." How benevolent was British imperialism! The book's very last words herald Nigeria's "plans for closing the yawning gap between rich and poor." What precisely is keeping 97 per cent of Nigerians dirt poor is not explained. The neo-colonial draining of Nigeria's great mineral resources by U.S. and English interests is totally omitted.

The book perpetuates the myth that all things white represent "advanced civilization." Readers are approvingly shown how American autos are replacing camels, how car horns are replacing traditional silver horns to announce the arrival of a dignitary and how growing traffic jams are evidence of a modern, up-and-coming African nation.

If white readers need further reinforcement regarding their "civilized" superiority, they may pick up on the usage of "pagan" and "cult." Examples: "[T]raditional beliefs or 'cults' have not died out completely . . . ," and a group of people are "part Moslem, part Christian and part pagan."

The author's ethnocentrism is particularly glaring in this description: "To add to their natural beauty they have endured painful indigo tatooing on their faces and have rubbed a red paste, henna, on the palms of their hands. The men strut around in large straw hats. . . ."

The author also inadvertently exposes his views about skin color. "The lighter skinned Fulanis had slimmer build and more delicate features. . . . These Town Fulani were very able people." Are we to surmise that darker-skinned, "coarser-" featured people are less "able"? At another point, he writes, "The hill tribes live in small clusters of tiny huts." Usage of "tribe" and "hut"—like the author's use of lower-case "negro"—has been cited as racist both by a United Nations committee and by the African American Institute. In fact, a publication of the latter group, *Africa in U.S. Educational Materials*, should be juxtaposed with this book to demonstrate non-racist ways of teaching about Africa.

The photographic illustrations project the usual tourist type of exotica, complete with a few bare-breasted women. [Renee Botofasina]

Sights and Sounds of The City/Vistas y Sonidos de la Ciudad

by Hope Warriner.
Blaine Ethridge-Books, 1976
$4.95, 36 pages, grades k-8

On the first page of this bilingual lead balloon, we see a woman walking her dog on a leash, supposedly a typical city sight but hardly typical of the *barrio*. On the next page, the wonderful social worker comes to visit, bringing a Christmas tree. Everything is wonderful. Life is just a bowl of jolly social workers, happy school days, kindly nurses and friendly bus drivers. And let's not forget to note this little tidbit: "This is the post office. The American flag flies over the post office." That should really cheer the Puerto Rican or Chicano child.

This book would be sure to bore any child to death. Apparently, the author intended to introduce children to the major features of urban life—bilingually. There are better ways than this. [Elizabeth Martinez]

Lizzie Lies a Lot

by Elizabeth Levy,
illustrated by John Wallner.
Delacorte, 1976,
$5.95, 102 pages, grades 3-5

Lizzie Kahn is a nine-year-old girl with a problem—she tells lies and doesn't know why. The lies vary in size from a simple excuse made to avoid embarrassment in front of her friend, Sara, to a vicious statement alleging that her grandmother, Nana, is the person who once bashed a kitten's head in.

The lying habit seems to take root suddenly in Lizzie, over the span of a few days. It is resolved just as quickly (in a few pages) by her confession and by her parents' pledge to help her break the habit. End of conflict.

Continuation of ageist stereotype. Nana subtly emerges as a villain, the cause of conflict in Lizzie. It's Nana's fault Lizzie can't keep the kitten she finds. "Old people are irritable," mother says. Nana's bashing-the-kitten-in-the-head story is never rectified for the reader. Nor is the sentiment Lizzie expresses at the end of the book—"sometimes I hate Nana"—explained. Nana is portrayed mainly as being crotchety, nagging and even dangerous! The cover illustration of a grumpy Nana sneaking around the corner reinforces that stereotype.

Both author and illustrator make a stab at anti-sexism. Lizzie looks aggressive and disheveled, wears rugged sneakers and sloppy sweaters and climbs ladders. In a story she creates in school, she assigns herself the role of a medieval hero who saves her kingdom. But the statement that she lies like boys "usually do" is a real blooper. What basis is there in reality for the notion that lying is a male habit?

Youngsters should be exposed to Lizzie's story with caution. The causes and effects of Lizzie's lying should be examined and discussed with readers. Lizzie is comfortable in her escapist wish for certain things to be true and lies and fantasizes accordingly. The author's simple explanation that telling the truth "makes you feel better" does not deal with Lizzie's problem insightfully and is not a solution for readers with the same problem. [Emily Fabiano]

NINTH ANNUAL CONTEST FOR THIRD WORLD WRITERS

5
PRIZES OF
$500
EACH

For African American, American Indian, Asian American, Chicano and Puerto Rican writers who are unpublished in the children's book field

Minority writers are invited to submit manuscripts for children's books. Any literary form except plays is acceptable—picture book, story, poetry, fiction or non-fiction—as long as it is free of racist and sexist stereotypes and is relevant to minority struggles for liberation. For contest rules, please send a stamped, self-addressed envelope to the Contest Committee, Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023.

CONTEST ENDS DEC. 31, 1977

Peace Treaty

by Ruth Nulton Moore,
illustrated by Marvin Espe.
Herald Press, 1977,
$3.95 hardcover, $2.95 paper,
153 pages, grades 4-7

Twelve-year-old Peter Andreas is the orphan of Moravians killed by "Indians," and he has a crippled hand. While moving westward with his uncle in 1758, he is kidnapped by other "Indians." He is adopted by them and befriends Little Wolf, a Delaware boy his age who is also Moravian. He tells Peter about a Moravian missionary, Christian Post, who is trying to arrange a peace treaty between the Shawnees, Delawares and Mingoes allied with the French and the "friendly Indians" allied with the British.

Along with Little Wolf and Post, Peter travels the Ohio Valley in a series of adventures culminating in the capture of Fort Duquesne and its renaming as Fort Pitt. Peter learns to overcome the shame he feels about his crippled hand and is inspired to become a missionary to the "Indians."

This book is terribly ethnocentric. The Christian missionaries are the protagonists, and their reasons for even being in the Ohio Valley are never questioned. The author, a Sunday school teacher, treats their presence as some sort of divine right. The religious beliefs of the Native Americans are not even mentioned. This is a thoughtless, irresponsible omission and unforgivable in a children's book. The impression given is that there was not any kind of religion in the land before the arrival of the Christians. Christian Post's efforts to convert the Indians are presented as noble, courageous and selfless acts. The book in no way alludes to the historical reality that missionary work divested Native Americans not only of a great part of their culture, but also their land.

The book is racist, sexist, ageist, elitist and conformist. The Native Americans come "whooping and hollering from behind trees and bushes" and are portrayed as horse thieves, kidnappers and murderers. They "grunt and mutter" all through the book (an old chief not only grunts, but shuffles too). Late in the story the reader is reminded that they "were not always savages," but were once "gentle children of the forest," "like happy animals" in a "beautiful, primitive land." The women are either like God-fearing Sally, who is pretty with "honey-colored hair," or "squaws."

The artwork is offensive, not only due to its inaccuracy but also due to excessive cuteness—which serves to remind us that the book is "pure" fiction. Peter is melodramatically pitiful. In addition to being an orphan and having a crippled hand, he is also kidnapped by INDIANS! What is foisted on the reader as dramatized history is even more pitiful. [Diane M. Burns]

Ruby

by Rosa Guy.
Viking, 1976,
$8.95, 217 pages, grades 8-up

Ruby Cathy is a young woman from the West Indies who is trying to adjust to life in Harlem, U.S.A. The recent loss of her mother makes the adjustment more difficult. Neither her domineering father nor bookish sister seem aware of her loneliness and desperate need for love. Moreover, the kindness she insists on extending to a teacher who is openly contemptuous of her Black students isolates Ruby from her high school classmates. Alone and alienated, Ruby enters into a relationship with her classmate, Daphne, which involves some sexual activity. After confronting Ruby's father in a battle of wills, Daphne ends the "affair" with Ruby—who is devastated and attempts suicide.

Author Guy has drawn her characters broadly: Calvin Cathy is a strict,

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We wish our readers to know that since the review of *The Education of Little Tree* by Forrest Carter was published in the last *Bulletin* (Vol. 8, No. 1), two other Native Americans who review books for the Council expressed strong disagreement with the review and felt that *The Education of Little Tree* was culturally inauthentic.—Editors

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hard-working head of household who feels the loss of his wife deeply and is somewhat terrified by the task of raising two daughters alone. Daphne is an arrogant, domineering person who seeks to exercise absolute control over the elements of her environment, including and especially over the people to whom she is exposed. Disinclined to accommodate other people's needs and desires, she is strikingly authoritarian and power-oriented. Ruby, being unsure of herself and of her identity, is passive, submissive and dependent—a perfect foil for the superiority syndrome out of which Daphne operates.

Instead of the two young women engaging in a relationship of equality, mutual support and exchange, Daphne manipulates Ruby and enjoys their relationship wholly on her own terms. There is little evidence that Daphne cares for Ruby. Indeed, Daphne seems to lack warmth or deep affection for anyone.

Basically, Ruby's personality problems come off as being the story's central element, yet they remain unresolved. In the end, father Calvin promotes the rekindling of a relationship between Ruby and a neighborhood boy whom Calvin had previously spurned as a suitor for his daughter. In the absence of any evidence that Ruby has grown in the course of the story's events, the implication is that she will once again neurotically seek fulfillment through another person—this time a male.

Sexism is reflected both in the aggressive/passive relationship between Ruby and Daphne and in the implications of the book's conclusion. Another component of the story's sex-role stereotyping is the Daphne characterization itself, which recalls the pervasive image of lesbians as being universally "mannish" in their behavior. The story is further marred by a general unevenness in the writing. Attitudes and actions are assigned to people that would have been more characteristic of the 1940's or 1950's than the story's 1960's setting, and occasional passages of "purple prose" are cloying. In the case of Daphne, her super-intellectual manner of speech and ultra-sophisticated behavior are unrealistic.

Anti-Semitism taints the portrait of the racist teacher, who is named Miss Gottlieb. Given the extremely negative qualities that are assigned to this character (she is crippled, ugly and seems to possess no redeeming virtues), her clearly ethnic name automatically evokes negative images of the cultural group with which the name is associated. Unfortunate also is the author's choice of words in describing Daphne's mother as "fair, much fairer than Daphne (Ruby is "bronze" with light brown eyes). To describe light-skinned Black persons as "fair" in 1976 is both anachronistic and reinforces the concept that lightness—in skin, hair, eyes—is a more desirable state of being.

Due to its mixed messages and murky style, *Ruby* fails as a novel for young adults. [Regina Williams]

Ruby is unique in two respects. First, it is the first young adult book ever hailed as important for *adult* readers by a respected reviewer—Alice Walker—in the prestigious pages of *Black Scholar* magazine. Because of this highly unusual praise, five Council people (in addition to the reviewer whose comments appear above) were asked to read the book and comment. One found it "sensitive," and the four others agreed in substance with our own reviewer that the book should *not* be recommended.

Secondly, *Ruby* is the first young adult book to deal with a lesbian love affair. Moreover, the two young protagonists express no feelings of guilt about their affair—a welcome relief. These factors may account for the selection of *Ruby* as one of the year's ten best by the ALA's Young Adult Services Division. If so, we are reminded of the period when there were no children's books about Third World people; hence, when the first few appeared, people were so delighted that a vacuum was beginning to be filled that they tended to receive the new books uncritically. Later, people became more selective and began to criticize the subtle stereotypes some of the books reinforced. *Ruby* reinforces sexist stereotypes about heterosexual males, heterosexual females *and* lesbians by implying that *real* lesbians are "masculine" types like Daphne, while "feminine" types like Ruby are destined to "go straight."—Editors

Why Am I Different?

by Norma Simon,
illustrated by Dora Leder.
Albert Whitman, 1976,
$4.25, 31 pages, grades k-3

As the title implies, this book is about diversity in people's life experiences. Each page simply and sensitively explores some of the aspects of human existence that make each person special. Comparisons are drawn regarding height, hair color, taste in food, abilities and preferences. Varied family circumstances are depicted, as are people of different racial and cultural backgrounds. The message is that differences enhance our lives and dealings with one another, and that each person is special.

The two-color illustrations by Dora Leder are especially pleasing and are the book's greatest asset. They are warm, full of activity and interest and project images of cooperation and mutual acceptance. The text is extremely simple; however, any one of the illustrations could be used to stimulate discussion with children about people's differences and sameness.

Alternatives to traditional roles are frequently shown, although a few of the illustrations fail in this respect. For instance, in one home scene, father is pictured reading the newspaper. Why not mother? A mother prepares food for a school supper; it would be nice to see a father do this.

Overall, this book has an important message and succeeds in getting it across. [Nessa Darren]

Coveted Awards Go to CIBC Contest Winners

Mildred Taylor, whose first children's book, *Song of the Trees*, was published after her manuscript won the CIBC's Fifth Annual Contest for Third World Writers, has received the 1976 Newbery Award for her second book, *Roll of Thunder, Hear My Cry* (Dial Press). The award is the American Library Association's top prize for children's fiction. *Roll of Thunder . . .* is a sequel to *Song of the Trees*, which was an ALA Honor Book.

In the same CIBC contest won by Ms. Taylor, Margaret Musgrove received honorable mention for a manuscript that was eventually published as *Ashanti to Zulu: African Traditions* (Dial Press). We feel doubly proud that in addition to Ms. Taylor's Newbery Award the husband/wife team of Leo and Diane Dillon have received the 1976 Caldecott Medal for their brilliant illustrations in *Ashanti to Zulu*.

Racism, Sexism Resolution Survives IFC Assault

A drive to rescind the Racism and Sexism Awareness Resolution was rebuffed at the recent midwinter conference of the American Library Association in Chicago. The move was spearheaded by the Intellectual Freedom Committee (IFC), which charged that the resolution generally conflicts with the Library Bill of Rights. IFC also rejected the statement in the resolution's preamble which declares that ALA had "failed to aggressively address the racism and sexism within its own professional province." Moreover, part three of the resolution (calling on librarians "to raise the awareness of library users to the pressing problem of racism and sexism") was said to violate librarians' vows of neutrality and non-advocacy of "causes" or "movements."

Ironically, even as the sparks were flying in IFC chambers, other ALA groups were getting on with the business of implementing the provisions of the resolution. The Young Adult Services Division was debating specific ways to apply the document's principles within its sphere, while the Personnel Administration Section of the Library Administrative Division was working out the blueprint for a model, pilot racism and sexism training program to present at the 1978 ALA convention.

When the IFC reported its decision to rescind, not only the resolution's challenged parts, but the entire document (by a vote of 6 to 2, with one abstention) to the ALA Executive Board, the pot boiled over. During a stormy session, Board president Clara Stanton Jones called the resolution "a major step" and supported implementation, while two Board members threatened to resign if the IFC action was allowed to stand.

Faced with the Board's disapproval, the IFC backtracked and issued, instead, a report which called for, among other things, "clarification of the relationship to and effect of the Resolution on the Library Bill of Rights lest it be construed as inconsistent and counter-productive by some libraries."

It would seem that acceptance of the ALA Resolution on Racism and Sexism Awareness is not yet secure. A report on events that occurred after the Midwinter Conference will follow.

Vocational Ed Is Sexist, Government Seeks Change

"Recent statistics supplied by the United States Office of Education demonstrate that: (1) home economics account for 49 per cent of the female enrollments in vocational education, a field in which only 2 per cent of enrollments are geared toward gainful employment; (2) females comprise 85 per cent of the health programs, 76 per cent of the office programs, and 86 per cent of occupational home economics, three areas that promise relatively low wages; (3) boys have three times the options of girls in vocational education; and (4) the female-oriented programs in vocational education lead to female-oriented areas of employment, where earnings are about 60% of men's earnings," states the *Children's Rights Report*, November, 1976.

Last October, Title II of the Educational Amendment of 1976 was signed into law (effective October 1, 1977) requiring that recipients of federal funds initiate systematic programs to "overcome sex discrimination and sex stereotyping in vocational educational programs." Particular targets include enrollment patterns (wherein certain subjects are thought of as male-oriented, like electronics or plumbing, while others are viewed as

Deposit Your Experiences at CIBC

We would like to ask *Bulletin* readers to record their childhood experiences with racist books or with a lack of books that were meaningful in terms of the reader's own identity. If you have memories and impressions of this subject, please describe them in a few paragraphs or pages and send them to the Council on Interracial Books for Children.

No one's experience is unimportant, and every life-story which helps define and clarify the meaning of racism should become part of a total record. We feel that such personally verified evidence, coming from many geographical areas, is ultimately the best framework in which to counteract racism. CIBC would like to serve as an archive for individual case histories and as a center which houses materials from every section of the country.

Please indicate where your experiences occurred, the general type or size of the community and any other information which helps describe the environment in which your needs as a young reader were met or denied.

female, such as health or homemaking), textbooks which foster sex stereotyping and counselling which promotes sexual bias.

Group Fights Sterilization Abuse

The Committee to End Sterilization Abuse (CESA) is temporarily operating out of the Council offices.

CESA, a national organization with affiliates in many cities, has a membership of male and female volunteers of all races who struggle for legislative and administrative guidelines to prevent involuntary sterilization of women here and abroad. In addition, CESA studies the content of national and foreign population control programs, gathers data and seeks to inform women of their rights of self-protection.

The full extent of sterilization abuse is not known. However, it is unquestionably established that poor and Third World women are the primary victims. Available statistics indicate that of "ever-married" women under the age of 45, 20 per cent of Black and Chicano women, 35.3 per cent of Puerto Rican women and 16 per cent of white women are sterilized. An estimated 20 per cent of Native American women are sterilized.

Among the materials CESA makes available are a fact sheet on sterilization abuse, information about guidelines and pending legislation and a large file of documents and clippings for research purposes. Write to CESA, P.O. Box A-244, Cooper Station, New York, N.Y. 10003 or call (212) 581-3337.

CIBC Activities

Recent Council activities have included a presentation on "Age, Race and Sex: The Inviolate Conditions of Being" at the Presbyterian Synod of the Northeast's Conference on Aging, February 19, New York City (CIBC spokesperson, Bradford Chambers). On February 28, a presentation was made to the librarians of District 16, Brooklyn, N.Y., on "Stereotyping of Native Americans in Children's Books"—CIBC spokesperson, Dr. Robert Moore. In addition, Dr. Moore conducted a racism awareness workshop for public school teachers in Danbury, Conn., on March 3, 4 and 5.

In Minfong Ho's book, Sing to the Dawn, *the young Thai village woman who receives a scholarship to study in the city is a fictional character. However, fiction became reality for the ten young women above when, with the book's publication, Ms. Ho committed her royalties to financing their two-year study of nursing in Bangkok. After training, they will return to the countryside to work (rural health care is still very poor in Thailand because most medical personnel migrate to the city or go overseas). Other villagers will then take their places in the Bangkok nursing school. The manuscript of* Sing to the Dawn *won CIBC's Fourth Annual Contest for Unpublished Third World Writers in 1972 and was published by Lothrop in 1975.*

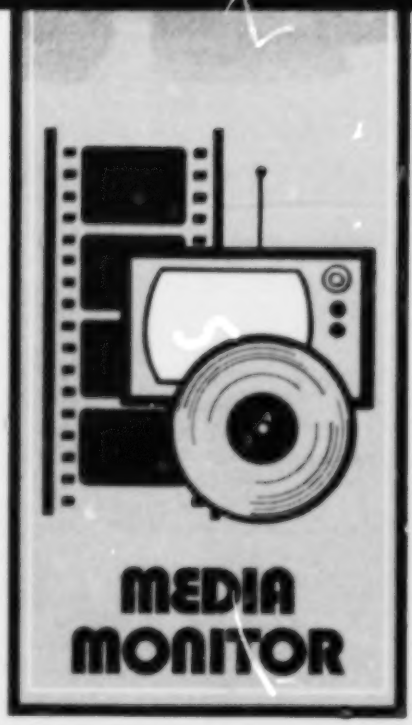
A lecture entitled "Are There Really Any New Images?" was given by CIBC President Dr. Beryle Banfield at the first Lorraine Hansberry Arts and Letters Series, East Oak Cliff subdistrict, Dallas, Texas. Dr. Banfield also gave a keynote speech on "The Importance of Portraying Positive Sex Roles in Education" at the University of Iowa, March 31. On April 4, Dr. Banfield spoke on "Identifying Racism and Sexism in Children's Literature" at an all-day conference for Norwalk, Conn., Headstart teachers.

Up-coming on April 16 is a presentation entitled "You are What You Read: The Effect of Media in the Development of Children's Values" at the Maryland Library Association Committee on Intellectual Freedom, Elton, Md. (CIBC representative, Donnarae MacCann).

Scheduled for April 22 is a discussion of "Racism and Sexism in U.S. History Textbooks" at the mid-west regional conference of the National Council for the Social Studies, Omaha, Neb.; another presentation on that same topic will be made April 24 to the New York State Council for the Social Studies, Grossingers, New York (CIBC spokesperson for both events, Dr. Robert Moore).

Syracuse Schools Move Against Bias in Materials

We are pleased to report that the Syracuse, N.Y., Board of Education recently adopted a resolution requesting that all publishers of educational materials "give high priority to the elimination of sexism and racism in their materials" and establishing the elimination of racism and sexism as a major criterion in the school district's selection of instructional materials. The resolution also directed the Superintendent of Schools to communicate the Board's action to publishers whose materials are currently used by the district.



Native American Resources

Two excellent media resources on Native Americans have recently come to our attention. Both deal primarily with the current struggles of Native people, although they also provide important historical information. Both focus on the fundamental Native American concerns of treaty rights, sovereignty and self-determination and both very effectively connect the struggles of Native peoples with those of other peoples oppressed by colonialism and racism.

The Question That You Ask is a 35-minute slide-tape presentation produced and distributed by the Native American Solidarity Committee. It presents an overview of the history of Native Americans and their struggles with European nations and with the U.S. It discusses many of the events covered in U.S. history texts but presents them in a unified format and from the perspective of Native Americans—two factors lacking in most textbooks. The perspective involves much more than simply a different view of the same events: It represents a wholly different interpretation of the historical process in which these events occurred. It presents the cultural, national and human aspirations of Native peoples who fought to maintain their national identities against the onslaught of an imperialistic power and who now struggle to regain their independence from U.S. colonialism.

The Question That You Ask would be a very effective resource for junior high school use—particularly in history, social studies or current events courses—and with adult groups. The presentation is available for rental through local chapters of the Solidarity Committee, and will be accompanied by a speaker.

We Are the Evidence of This Western Hemisphere is an hour-long videotape produced by the International Indian Treaty Council Information Office in New York City. Focusing on the Second International Indian Treaty Conference held on the Yankton Sioux reservation in June, 1976, the videotape is one of the few audio-visuals available about Native people that was filmed, edited and produced by Native Americans—a fact that is evident throughout. Near the beginning of the tape, the narrator notes that when Columbus arrived in the Americas there were no "Indians." Rather, there were sovereign nations of diverse peoples with varying languages, customs, social systems and lifestyles.

Similarly, it could be said that there are no "Indians" in this videotape. For those of us who have been fed traditional, white media images of "Indians"—those stereotyped, caricatured, dehumanized, Hollywood imposters—this presentation is a welcome change. One sees and hears people from various Native nations talking about their concerns, hopes, realities and struggles. One sees and hears about events in the past, not as part of the "romantic West," but as real aspects of the historical experiences that have shaped current Native American realities.

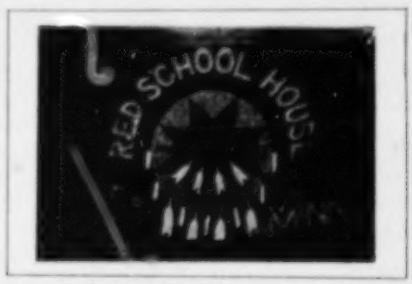
This videotape would be effective in high schools, colleges and with other adult groups, but would need a knowledgeable person to lead the follow-up discussions.

For more information on both presentations, contact a local chapter of the Native American Solidarity Committee or the national office at P.O. Box 3426, St. Paul, Minnesota 55165. □

Book to Raise TV Viewer Awareness Published

Television Awareness Training (T-A-T) is a compendium of information and exercises developed by three church groups in collaboration with the Media Action Research Center, Inc. in New York City. Accompanied by an essay entitled *Television as a Moral Teacher* by Robert M. Liebert and Rita Wicks Poulos, T-A-T is designed to promote informed, selective use of TV, as well as to promote change in TV programming through citizen action. According to the introduction, "T-A-T approaches the study of television from the viewpoint of human values. The primary concern is that this pervasive and persuasive medium, which takes up so many of our waking hours, be a valuable, positive experience."

The T-A-T "workbook" offers brief articles on such subjects as "Television and Violence," "Television and



Photos from The Question That You Ask *(see first item). Left, students in a turn-of-the-century U.S. government-controlled school; center, a latter-day missionary school; right, a banner from an existing American Indian Movement survival school established to maintain traditional ways and provide an alternative to white schools.*

Children," "Television and Human Sexuality" and "Television and Stereotyping," each followed by a series of worksheets to stimulate reader analysis of TV content and messages.

In the "Television and Stereotyping" section, writer Joyce N. Sprafkin cites data based on research about the TV portrayal of males, females and Third World people, noting that producers exaggerate "the more commonly accepted societal rules. The result is a rigid and distorted image and research tells us that the distortions influence how we feel about non-TV people, and what we expect from them." One of the five worksheets in this section asks readers to pretend they are Martians who have had no previous contact with the U.S. and to describe what individual U.S. citizens are like based on one week's TV watching. Another asks readers to list as many messages as possible that are projected in the "Gentlemen prefer Hanes" advertisement.

Although we don't fully share the introduction's optimism ("We are all in this together—viewers, networks, stations, advertisers, programmers. If there is to be positive change, we must work at it together."), the T-A-T workbook is well suited for classroom TV analysis projects in the junior high and high school grades. The articles are easy to read, and the worksheets are usable as is or in revised form.

Television Awareness Training is available from MARC, Inc., Room 1370, 475 Riverside Drive, New York, N.Y. 10027. The cost is $8.00.

Advertiser Says "No" to Racism, Sexism

According to a *New York Times* report of February 21, James S. Kemper, Jr., chairperson of the Kemper Insurance Companies, recently drew up guidelines to govern his firm's TV advertising policies. Kemper is concerned about sex, violence and racism in programming, and among the "shall not's" cited in his guidelines is advertising on "programs which give express or implied approval of racism or sexism."

Mr. Kemper sent the guidelines to 30 other chief executives, 17 of whom have already expressed agreement. The CIBC applauds Mr. Kemper's activism. Withdrawal of advertising from offensive programs can do much to influence TV content.

We welcome letters for publication to the *Bulletin*, and unless advised to the contrary, we assume that all letters to the CIBC or *Bulletin* may be published.—Editors

Dear CIBC:
I was pleased to see Ms. Breen's comments [Vol. 7, No. 7, p. 22] on the New York Library Association's Intellectual Freedom and Due Process Committee's program last fall at Lake Placid. It is particularly gratifying to the Committee that Ms. Breen caught the significance of Mr. Chambers' appearance on the platform with the member of the Board of Regents and the President of Parents of New York-United. Our committee feels that there is confusion in certain quarters of libraryland as to the difference between censorship and a concern for heightened awareness of what is sexist, racist or ageist. The IFDPC felt that too many librarians were equating the goals of such organizations as CIBC with those of PONY-U for instance. What better way to face the issue than to bring a few representatives to a platform and let them speak directly to the librarians without being filtered through interpretations and out-of-context quotes? I am sorry that Ms. Breen concludes that by this action we have "confused the issue." We felt it was pretty damned well *confused* before we presented the program and are encouraged that she caught the significance enough to write. It would seem hopeful that others there that day caught the same significance. We are publishing proceedings of that meeting later this year in hopes of further needling the "confusion."

Gerald R. Shields
Chair, the IFDPC o, NYLA
State University of New York
at Buffalo
Amherst, N.Y.

Dear CIBC:
"Joy cometh in the morning," and perhaps this is the dawning of which Virginia Hamilton spoke when she accepted the Newbery Medal in 1975:

> This event here this evening is, in part, an historic occasion. I am the first Black woman and Black writer to have received this award. May the American Library Association ever proceed.

Surely the Council must be deriving great pride and satisfaction from the fact that Margaret Musgrove and Mildred D. Taylor, whose books have won the 1977 Caldecott and Newbery Medals, were first recognized by the Council in its annual contests for unpublished Third World authors.

What a sweet and joyful victory this is for the Council and all of its supporters. You are effecting change. May you ever proceed!

Judith Sloane Hoberman
Spaulding School Library
Newton, Mass.

We are delighted! A news item on this topic appears on Page 16.—Editors

Dear CIBC:
Although I do not wholeheartedly subscribe to your value-analysis approach to children's literature, my coworkers at the Monmouth County Library Children's Department have found the *Bulletin* to be a useful tool in book selection and a helpful "consciousness-raiser."

I was puzzled by your reply to Ruth Machula's letter, in Vol. 7, No. 7, 1976. She wrote to ask why the word "Black" is capitalized in the *Bulletin* and not the word white. You replied to her question by stating that the omission is not a typographical error and that you have adopted the capital "B" because it is accepted usage among Blacks. Well, I think it's okay to capitalize "Black," but if you don't capitalize "white" too, aren't you implying inequality of the two groups? I'm all for affirmative action, but not for reverse racism. And I do

think this is the issue here.

The analysis of Chinese children's books by the Coles, in Vol. 7, No. 8, 1976, was enlightening. I admit to being a novice in Chinese literature. However, I question the results that might be gleaned from the suggested classroom project on page 10, if conducted as you suggest. Teachers are told to give each of their small classroom groups "five different fairy tales or children's 'classics'" to examine, "to guarantee productivity." It seems to me that "productivity" would be guaranteed, all right, and a certain type of result would be guaranteed too. As you must realize, fairy tales and Anglo-American "classics" are not a representative sampling of our total range of children's books, nor do they reflect every type of book our kids read. Sure, Grimm's tales are full of competition (even mayhem) and do define sex roles rigidly. But take a look at traditional Chinese folktales and you'll find some values that will shake you up, too. Trouble is, it's not easy to locate Chinese folktales except in Western societies, because the present Chinese government doesn't permit much diversity in publishing. Anyway, the study you suggest would have more "scientific" results if conducted with a variety of American children's books.

My comment on your *Bulletin*, in three words, is, "Where's the joy?" Your editors seem to have great reverence for kids, but do you really like children's books? I became a children's librarian because I love books, and storytelling, and enjoy using both with kids to add joy to their lives. Values and learning are central to a child's being, as Jean Carey Bond states in her speech "Art and Reality" [Vol. 7, No. 8], but so is fun! Your publication is unhealthily earnest for a children's book reviewing medium. Occasional reviews by children's literature specialists who are true "book freaks" and not politically motivated, would add new dimension to your publication.

Joyce Smothers
Coordinator of Children's Services
Monmouth County Library
Freehold, N.J.

There is considerable disagreement surrounding the capitalization of "Black." Our reason for capitalizing this word yet lowercasing "white" is that since a majority of Black people have rejected "Negro" and "Negroid" in favor of Black, it seems appropriate that we give *Black* the distinction of a proper noun. White people have yet to reject the proper nouns "Caucasian" and "Caucasoid." We think they should be rejected, but until that time comes, we see no need to give white the special distinction of capitalization.

As for "reverse racism," we believe this is a contradiction in terms. An equation CIBC often uses in racism awareness training workshops is: Prejudice + power = racism. Anybody can be prejudiced, but in our white-dominated society, it is white people who wield the power to be racist. Blacks can be prejudiced—indeed, very prejudiced sometimes—but not racist. —Editors

Dear CIBC:
Beautiful!

It was a joy to read the *Bulletin* on ageism in children's books [Vol. 7, No. 6].

Many thanks for a superbly edited resource.

It would be useful to know if copies of this particular issue of the *Bulletin* are available for purchase.

Howard C. Maxwell
Associate for Justice System Issues
The United Presbyterian Church
New York City

The issue on ageism is indeed available. Copies of Vol. 7, No. 6 (and also of Vol. 7, No. 8, which contains the concluding portion of our study of ageism in children's books) are available for $1.35 each. Send check or purchase order to the CIBC, 1841 Broadway, New York, N.Y. 10023. —Editors

Dear CIBC:
After reading your review "*Roots* Comes to TV—But Where's It Coming From?", I feel it is indeed unfortunate that you did not write your review after having viewed the entire series. However, judging from your comments, I find it hard to believe that your follow up review will be of a different tone. Nonetheless, I will give you the benefit of my doubts and my comments on your review.

I was astonished at your very narrow-minded view of the television production of "Roots." Certainly there were flaws, but it seems you went to great lengths to point out disparities that were unimportant in light of the larger issue. To borrow a phrase from a Boston newswriter, "The important thing about 'Roots' is that it was made."

Surely you are aware that most Americans, especially minority children do not read books. So what other way to present such a saga to the masses (who desperately need the knowledge) than through the medium of television?

You seem to lose sight of the fact that everything on television is designed to generate an audience and keep it captivated so that sponsors can make money. How then, could the producers have adapted all of the minute details in Mr. Haley's book on West African culture etc.? It would have amounted to at least four or five hours of air time or two or three nights. I don't know any Black people who would have been engrossed by that much African culture, which is not directly related to them.

The segment you saw . . . was only background for the thrust of the series, so your view is out of context. Mr. Haley's point of view of his ancestry and a very young America is fiction based on fact, not fact distorted into fiction which you seem to imply.

As for the characters of the ship's captain and his first mate, you are probably correct about their being invented by the script writers. What's wrong with securing the interest of white viewers? They are a part of this story too. Surely you are not naive enough to believe that a story of such historical magnitude would be produced without something that appeals to all viewers.

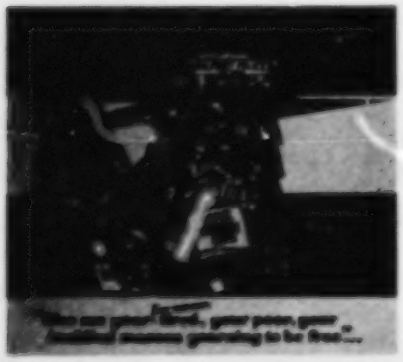
You said the show inferred individual as opposed to societal responsibility. Society is made up of individuals, after twelve hours of "Roots" a large portion of the American public felt many things individually as well as a society at long last. We are all richer for this knowledge.

Yesterday morning, Mr. Haley said . . . he felt the producers did a good job given the enormity of the material which covers over 200 years of history.

Thank goodness Alex Haley wrote the book and was the consultant for the series. Thank goodness you were not!

Tyra Bryant Sidberry
Dorchester, Mass.

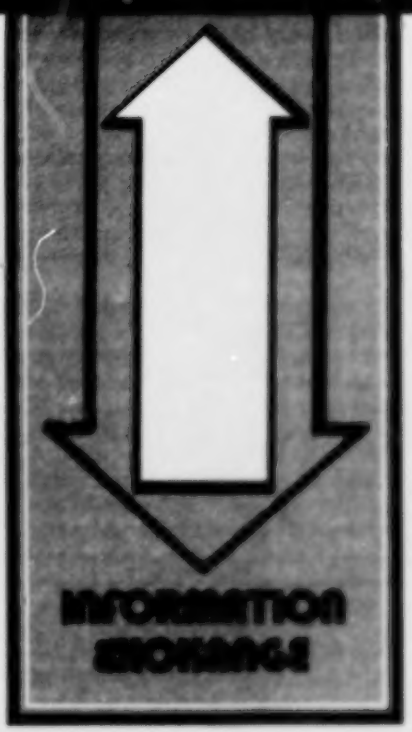
A review of the complete "Roots" series appeared in the last *Bulletin*.—Editors



Marcia Jameson, a free-lance illustrator and graphics designer, studied at the School of Visual Arts. Her work has appeared in many exhibits and also in such publications as *Black Monitor*. Ms. Jameson can be reached at 116-06 168th St., Jamaica, N.Y. 11434; tel.: (212) 527-4713.

This department brings the work of minority illustrators to the attention of art directors and book and magazine editors. Artists are invited to submit their portfolios for consideration.

Earl Hill, an artist and teacher, studied at New York University. His work has appeared in many shows. Mr. Hill can be reached at 2 Washington St., Freeport, N.Y. 11520; tel.: (516) 379-7957.



Tricontinental Film Center, distributors of films from and about the **Third World,** recently produced a supplement for their 1976-77 catalog. It lists 17 new releases (both short and feature-length films), many suitable for classroom use. For the free supplement, write Tricontinental at 333 Sixth Ave., New York, N.Y. 10014 or (West Coast) P.O. Box 4430, Berkeley, Cal. 94704.

An account of the evacuation and relocation of **Japanese Americans** is given in the Manzanar Project Committee's booklet, *The Lost Years 1942-46.* It contains a chronology of events and a history of anti-Asian agitation before WW II leading up to the actual internment. There are pictures, poetry and description of the relocation and concentration camp life. The Manzanar Committee helped organize the Manzanar Pilgrimage of April, 1973. For the 58-page booklet, send $2 to Manzanar Committee, 1566 Curren St., Los Angeles, Cal. 90026.

Feminist News Service—U.S.A. is in formation. Twelve task forces are now researching the needs and functions of a **women's news service.** *FNS—U.S.A.* seeks to offer "rapid dissemination and accurate assessment of news within the feminist movement to help influence the larger society in its images of women and to reach women who have yet to identify themselves as feminists." News service stringers (those who go out and get the news) are needed. For more information write Feminist News Service, P.O. Box 18417, Denver, Colo. 80218.

In an article entitled, "Telegraphing Messages to Children About Minorities," Bettye Latimer focuses on **racism** and one of its most "sophisticated weapons," **education.** Distinctions are made between censorship and selectivity in choosing quality materials, and alternatives are urged in areas of inservice teacher training and staff development. This article can be found in *The Reading Teacher,* Nov., 1976; single copies are $2, annual subscriptions (8 issues), $15. Write The International Reading Association, 800 Barksdale Rd., Newark, Del. 19711.

"Positive Images—**Non-Sexist** Films for Young People" is a guide for teachers, librarians, parents and students. It covers "over 400 films, videotapes, slide shows, and film strips that actively challenge sex-role stereotypes." Included are codes and indices for subject matter, age suitability, technical quality and distribution. To order this 168-page illustrated paperback send $5.50 to Booklegger Press, 555 29th St., San Francisco, Cal. 94131.

Libro Libre is a bookstore housing books and resource materials on **Puerto Rican** history, culture, economy and politics. Other materials distributed by them focus on Africa, Asia, Latin America, Afro Americans and Native Americans. Records are also available. For a catalog and more information write or visit Libro Libre Inc., 200 W. 14th St., New York, N.Y. 10011; (212) 989-6548.

First World is a new bi-monthly publication which came into being after the demise of Black World. Editors Hoyt Fuller and Carole Parks are the former editors of Black World. As "an international journal of **Black thought,**" First World hopes to "reflect the diverse interpretations of our multi-faceted Black Experience." Its articles range from international/national issues to Black culture and the arts, while its literature section includes fiction, poetry and book reviews. Single issues are $2; one-year subscription, $15 ($18 foreign). Write First World Offices, 1580 Avon Ave. S.W., Atlanta, Ga. 30311.

Network is the monthly school-year newspaper published by the National Committee for **Citizens in Education,** "a membership organization for parent participation in the public schools." Articles cover current events in education, student/parent rights, school and parent relations, educational abuses, etc. For a year's subscription send $8 ($1/copy) to Network, 410 Wilde Lake Village Green, Columbia, Md. 21044.

Asian Women is an extensive collection of "herstories," short stories, biographies, interviews, research and analyses written and compiled by **Asian Women's** Journal at the University of California at Berkeley. Materials give an insight into racism and sexism as experienced and understood by its contributors. Also included is a bibliography covering a wide range of material about and by Asian women. The 144-page journal is $4.50. Write to Asian Women's Journal, Asian American Studies Center, Univ. of California, Los Angeles, Cal. 90024.

Women and Work in U.S. History, an annotated bibliography, lists documents, journals and books about **women and labor** and the crucial part they played in this country's development. The materials cover women's history, the feminist movement and women as housewives and professionals. Resources mentioned include histories and bibliographies on Black, Chicana and Indian women. For copies of the 28-page bibliography write to Business and Professional Women's Foundation, 2012 Massachusetts Ave. NW, Washington, D.C. 20036.

Learn Me is a **store for teachers, parents, and students** offering children's books, puzzles, games, learning reinforcement materials, some toys and parent/teacher idea books. All materials are screened by Learn Me staff to "INCLUDE quality and EXCLUDE stereotyped images of people by sex, race, class and national origin." One specialized area includes resource materials on sex discrimination in education. For a free catalog write Learn Me, 642 Grand Ave., St. Paul, Minn. 55105 or call (612) 291-7888.

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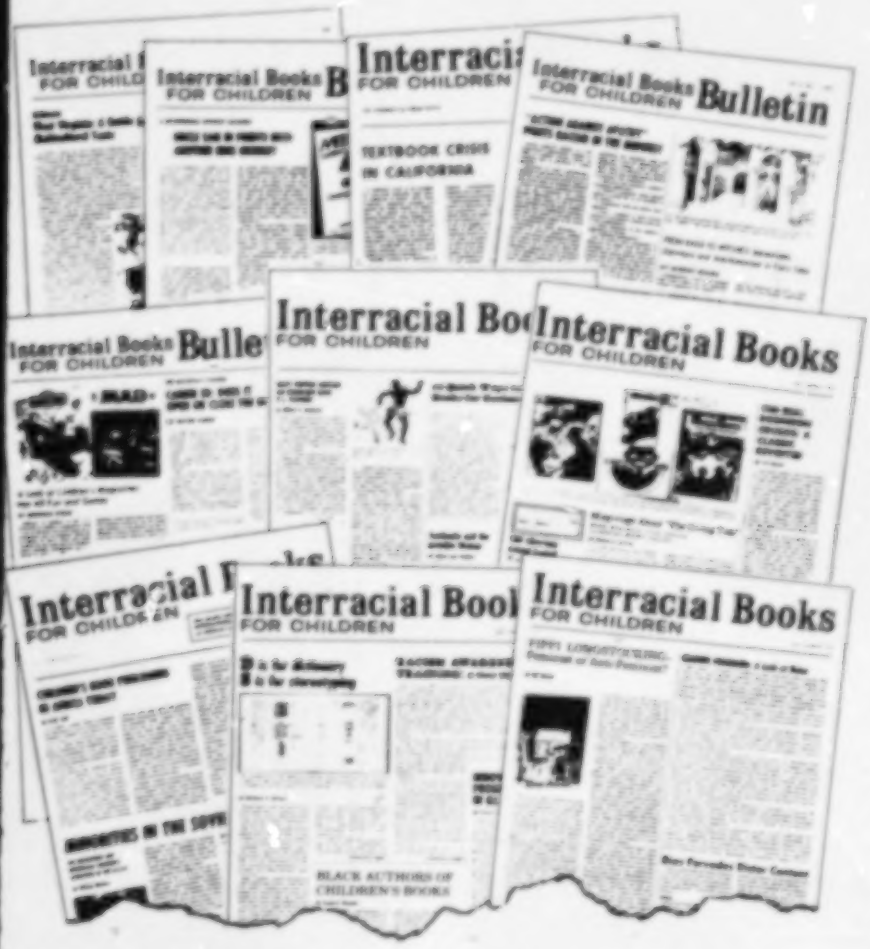
INTRODUCTORY SALE–SAVE $5.80!

Introduce your friend, library or neighborhood school to the CIBC *BULLETIN*! A special packet of ten back issues of the *BULLETIN* is being offered at the bargain rate of only $10—a savings of $5.80 over the single copy price. Take advantage of this opportunity to introduce someone to the *BULLETIN* or to fill in the gaps in your *BULLETIN* collection. Among the highlights of this packet are the following articles:


Interracial Books FOR CHILDREN Bulletin
TEXTBOOK CRISIS IN CALIFORNIA
Interracial Books FOR CHILDREN
BLACK AUTHORS OF CHILDREN'S BOOKS

The packet consists of the ten *Bulletins* shown above, which were published in our previous tabloid format. Included are Vol. 4, Nos. 3 & 4; Vol. 5, Nos. 1 & 2, 3, 4, 5 and 6; and Vol. 6, Nos. 1, 2, 7 and 8.

- "Ten Quick Ways to Analyze Books for Racism and Sexism"
- "How to Combat Sexism in Textbooks"
- Strategies of a St. Louis community group that fights racism
- A provocative article, "From Rags to Witches: Stereotyping, Distortions and Anti-Humanism in Fairy Tales"
- "A Look at Children's Magazines: Not All Fun and Games"
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- An analysis of the racist and sexist messages in the DISTAR reading program
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- "D Is for Dictionary, S Is for Stereotyping," a study of children's dictionaries
- Articles on children's literature in other countries—China, England, Africa, U.S.S.R., Cuba and others

Each issue also contains consciousness-raising book reviews, helpful information on alternative materials and suggestions on combatting racism, sexism and other anti-human messages in children's materials.

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The CIBC Racism and Sexism Resource Center for Educators
1841 Broadway, New York, N.Y. 10023

A BRIEF LOOK AT THE COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN

The Council on Interracial Books for Children, a non-profit organization founded in 1966, is dedicated to promoting anti-racist and anti-sexist literature and instructional materials for children in the following ways: 1) by publishing this *Bulletin;* 2) by running a yearly contest for unpublished minority writers of children's literature; 3) by conducting clinics and workshops on racism and sexism; 4) by providing consultants and resource specialists in awareness training to educational institutions, and 5) by establishing the Racism and Sexism Resource Center for Educators, which publishes annual reference books, monographs, lesson plans and audio-visual materials designed to help teachers eliminate racism and sexism and to develop pluralism in education.

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